

THE

Archdiocese of Indianapolis

# CRITERION

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INDIANAPOLIS, INDIANA

JANUARY 19, 1979

chancery report

## Kennedy High School: a tradition demolished

Several changes have been made recently in Archdiocesan properties in Indianapolis. **Kennedy High School** (formerly Sacred Heart Central High School) has been demolished. Five years of efforts to sell the property have proved fruitless. Vandalism has been a recurring problem. . . A conditioned offer to purchase the **CYO Field** has been accepted by the Archdiocese. Proper zoning, adequate financing and other legal matters will have to be solved before the property is actually sold on June 16. . . Plans are being developed to relocate the **CYO Office** to the **Vocations Center** building (formerly the **Latin School**). . . Conversion of the former **Cathedral High School** building to Archdiocesan offices has not been abandoned. Careful alternative studies have proved negative and though Cathedral has been demonstrated to be the only possibility, cost factors and consideration of other properties have delayed a decision to go ahead with the project. . . The new **Archdiocesan Personnel Manual** became effective January 1. Development of the manual was called for by Agency Department heads more than two years ago. A committee of lay employees developed the material approved by Archbishop Bishop.

### office of worship

Three new members have been appointed to the Archdiocesan Liturgical Commission. They are: **Father Stephen Banet**, associate pastor of Immaculate Heart parish, Indianapolis; **Milton Hale**, parishioner at Holy Spirit parish, Indianapolis; **Father John Kirby**, associate pastor of Sacred Heart parish, Jeffersonville. . . A Directory of Parish Liturgy Personnel is being compiled as a means of stimulating collaboration among parishes in liturgy planning. . . Archbishop Bishop approved the Articles of Procedure of the Liturgical Commission. . . Cooperation

[See CHANCERY on page 2]



## Measures also in Congress

# Life-related bills flood state assemblies

BY NC NEWS SERVICE

With 49 of the 50 state legislatures meeting and the 96th Congress convening, a flurry of legislative proposals dealing with euthanasia and abortion is expected at various governmental levels.

Of major interest to many pro-lifers are bills introduced in several jurisdictions modeled after the so-called "Akron ordinance." Such laws, which sponsors say are aimed mainly at making informed consent something more than an empty phrase, are already under strong legal attack from the American Civil Liberties Union.

Despite the court challenges, more such laws will be proposed, along with others seeking to define death, to govern so-called "living wills," and to deal with

abortion funding.

The coming legislative session will also see the continuation of the attempt to call a constitutional convention to deal with abortion. That effort has brought bitter opposition from pro-abortionists, and even some pro-life leaders profess doubts about the convention call.

**BACKERS OF A convention** base their case on the fact that the Constitution provides for two methods of proposing amendments. The commonly used approach is to start the process in Congress. With the approval of two-thirds of each house, amendments are sent to the states for ratification.

But the Constitution also provides that the legislatures of two-thirds of the states may call for a convention to propose

amendments. Whether Congress or a convention proposes amendments, approval by three-fourths of the state legislatures is needed before the measure becomes part of the Constitution.

**Supporters of a convention point to six years of congressional refusal to pass an amendment to the states for ratification. They point to the makeup of the Senate, in particular, as guaranteeing continued inaction.**

Thus far, 13 states have approved the call, with 34 needed. Anne Higgins, vice-chairman of the Washington-based Americans for a Constitutional Convention, said her group is targeting all states which have not yet acted favorably on the matter. The 13 states which have passed the call are: Indiana, Louisiana, Missouri, New Jersey, South Dakota, Arkansas, Utah, Pennsylvania, Nebraska, Rhode Island, Massachusetts, Kentucky and Delaware.

**ANOTHER LEGISLATIVE effort** of interest to pro-lifers is coming up in the form of two proposals to limit the Supreme Court's appellate jurisdiction in the matter of abortion.

Article III, section 2 of the Constitution gives the high court its appellate jurisdiction "with such exceptions and under such regulations as the Congress shall make."

Frances Watson of Huntington, N.Y., chairman of the New York City-based Citizens for Judicial Restraint, said the court could be deprived of its power to in effect make U.S. abortion law by a simple majority of both houses of Congress—urged on by public opinion.

Rep. Robert K. Dornan (R-Calif.) said Mrs. Watson is prepared to introduce two separate measures limiting the court's power. In addition, Sen. Jesse Helms (R-N.C.) and Rep. Thomas Hagedorn (R-Minn.) are to "reintroduce a bill to study various abuses of appellate jurisdiction—including abortion," Mrs. Watson said.

**Abortion control measures have repeatedly encountered difficulties in the courts, but legislators continue to introduce new proposals.**

This year, informed consent-type legislation is to be introduced in Massachusetts, Nevada, Utah and the city of South Portland, Me.

Generally, such laws require that women be informed of the physiological and psychological dangers of abortion; that she be told of the child's development; that the abortionist use a method that will not kill the child if the child is viable; that a 24-hour wait precede any abortion; and that parents be notified before any abortion is performed on an unemancipated minor.

## For the consumer

The Indiana Retail Council, located at 143 W. Market St., Indianapolis, is issuing a weekly Information Report to Consumers. The Criterion will print the report as a service to our readers whenever space permits. The initial report appears in this issue on Page 15.

**PRO-LIFERS ARE NOT** unanimous in support of such laws. Charles Rice, a professor at the Notre Dame University Law School, says such laws "distract attention from the necessity of adopting a strict pro-life constitutional amendment," and therefore "do more harm than good."

## Chancery (from 1)

with Fr. Hilary Ottensmeyer, OSB, is being given in attempts to improve the quality of worship at the seven annual priest retreats. **The Liturgical Commission** will petition Archbishop Bishop to authorize the use of communion under both kinds in the Archdiocese.

## office of catholic education

The 1979-80 budget has been prepared by the staff and accepted as a "committee of the whole." Contract kits will be sent to all board presidents in February. Two meetings are scheduled for boards searching for new administrators. The first will be held Thursday, Feb. 8 at the OCE; the second on Thursday, March 1, in New Albany. Present and former members of the **BEST teams**, will meet to discuss future board inservice on Saturday, Jan. 13. **The Department of Schools staff** will conduct school visitations during the second semester. The national celebration of **Catholic Schools' Week** is Feb. 4-10. This year's theme is "Next to the Family, the Catholic School." A special Mass for Catholic schools will be celebrated by Fr. Gettelfinger and the Office of Catholic Education staff and their families on channel 13 Sunday, Jan. 28.

## catholic communications

### center

Archbishop Bishop has appointed **Chuck Schisla** as the contact person for the Catholic Communications Collection to be taken up in the Archdiocese as part of a national campaign on May 27, 1979.

### cyo

The 1979 **Junior Style Show** will be held at Holy Name parish, Beech Grove, on Sunday, Jan. 28. A Youth Mass in honor of St. John Bosco will precede it. A dance will follow. A comprehensive program of **retreats** has been adopted for the youth of the Archdiocese. These are vocation retreats for 8th graders in Catholic schools and religious education junior high sections; mini-Search retreats for 9th and 10th graders; Christian Awakening for 11th and 12th graders; and the option of Teens Encounter Christ, Genesis II, or Challenge for post-high school youth. **Single Christian Adults** have scheduled a retreat at Fatima Retreat House Jan. 26-28. Thirty-one Junior-Senior boys' basketball teams begin competition Sunday, January 23, in the two Indianapolis A and B Deanery Tournaments. Teams in the Cadet "A" Indianapolis Deaneries Tournaments begin play the following week. The Junior "B" Tournament winner and the Cadet National winner will travel to Providence High School, Clarksville, for the Archdiocesan Tournament next month.

## Father McSween dead at 64

The Mass of Christian Burial was offered Monday at Sacred Heart Church, Terre Haute, for the pastor, Father Charles McSween, who died Jan. 11 at the age of 64. Approximately 90 priests concelerated the liturgy. Father Francis Tuohy, Vicar General, and Father Robert Mohrhaus, Chancellor, participated in the absence of Archbishop Bishop.

Burial was in Calvary Cemetery, Terre Haute.

Father McSween, a native of Clinton, Ind., studied for the priesthood at St. Meinrad, where he was ordained in 1940. He served as associate pastor of St. Ambrose parish, Seymour, before entering

the military service as a chaplain in 1943.

Upon his return from the service in 1946, he was appointed associate pastor of St. Ann's parish, Terre Haute. He became pastor of Annunciation parish, Brazil, in 1954 and served in that post until 1961, when he became administrator and later pastor of St. Francis de Sales parish, Indianapolis.

In 1973 Father McSween was appointed pastor of Sacred Heart Church, Terre Haute. In 1957 he was named a member of the Archdiocesan Home and Foreign Mission Board.



FR. MCSWEEN



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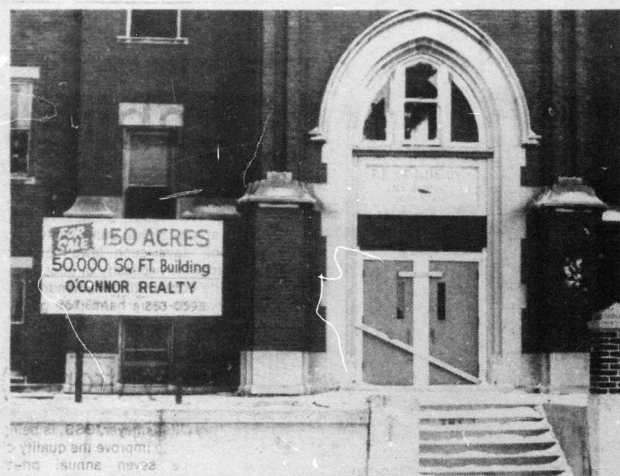
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**UNSOLD**—For five years the Archdiocese of Indianapolis attempted to sell the former Kennedy High School building while vandalism to the structure worsened. There were a number of inquiries through the five years but no serious buyers. Renovating an older structure remains a high cost. [Related Criterion photos on pages 1, 3 and 5 by Dennis Jones]

## Measures in Assembly of special interest to Catholics

### ABORTION

**S.B. 122—NON-USE OF GOVERNMENT FUNDS** (Bosma, Kerger) Prohibits use of government funds to pay for promotion of abortion or abortion itself, unless necessary to save physical health or life of pregnant woman. Assigned to Senate Health, Welfare and Aging Committee.

**H.B. 1413—PROHIBITION OF ABORTION** (Burton, Ducomb, Goble) Prohibits government hospitals from performing most abortions; changes legal definition of human being to include UNBORN. This bill and the two following are Indiana Right to Life proposals; all have been assigned to House Human Affairs Committee.

**H.B. 1414—CIVIL ACTION FOR UNBORN DEATH** (Burton, Ducomb, Goble) Permits a civil action to be brought in case of injury or death to unborn children except in case of abortion.

**H.B. 1415—INSURANCE COVERAGE** (Burton, Ducomb, Goble) Requires that any insurance coverage for elective abortion be provided only as an additional option for which extra premium must be paid. Assigned to Insurance & Corporations.

### ALIEN EMPLOYMENT

**H.B. 1068—PENALTIES FOR ALIEN EMPLOYMENT** (Burkley, Arnold) Makes employers, public and private employment agencies and labor unions subject to criminal penalties for hiring illegal aliens or referring them for employment. Assigned to House Labor Committee.

### CHURCH-STATE ISSUES

**H.B. 1289—EXEMPTION OF NURSERIES** (Love) Exempts day nurseries operated by religious organizations from licensing by Department of Public Welfare. Also Human Affairs Committee.

**H.B. 1473—UNEMPLOYMENT COMPENSATION** (Burkley, Nelson) Excludes private schools, other than higher education, from requirements of unemployment compensation law. Assigned to Labor Committee.

### LANDLORD-TENANT RELATIONS

**H.B. 1241—(Day & Thomas)** Specifies duties of landlords and tenants in residential dwellings. This and next two bills are assigned to House Judiciary Committee.

**H.B. 1241—(Day & Thomas)** Specifies extent of landlord's right to enter a tenant's dwelling.

**H.B. 1243—(Day & Thomas)** Specifies the maximum security deposit that landlord may require, governs the return of deposit.

### NEEDY ELDERLY

**H.B. 1312—ENERGY ASSISTANCE TO ELDERLY** (Freuchtenicht, Donaldson) Establishes energy assistance program for persons over 65 whose income is less than state defined poverty level. Provides a maximum amount of \$200 in credits for

electricity and heating fuel. Assigned to Public Policy.

**H.B. 1398—UTILITY SALES TAX—CREDIT FOR AGED** (Server, Wathen) Increases adjusted gross income tax credit for sales and use taxes paid on utilities from \$25 to \$50 for persons 65 or older whose individual or joint household federal adjusted gross income for the taxable year is less than \$10,000. Retroactive to Jan. 1, 1979. Assigned to Public Policy.

### NON-PUBLIC SCHOOL AID

**H.B. 1084—TAX CREDIT FOR TUITION FEES** (Espich) Provides gross state income tax credits for tuition to elementary, secondary and schools of higher education. Assigned to House Ways and Means.

**H.B. 1322—SCHOOL DONATIONS** (Bauer) Extends income tax credit for contributions to colleges to include public and private schools, grades 1-12. Assigned to Ways and Means.

**H.B. 1037—FREE TEXTBOOKS** (Bodine) Provides state supplement for textbook rental fees, with state support increasing annually until it covers all rental costs. Assigned to Education Committee.

**H.B. 1351—FREE TEXTBOOKS** (Crawford) Provides free textbooks to needy students. Assigned to House Human Affairs Committee.

### PUBLIC HEALTH CARE

**H.B. 1038—FUNDING FOR PRE-NATAL CARE** (Day) Viewed as strong pro-life legislation, this establishes a health maintenance fund to provide local boards of health with funding for pre-natal clinics, nutrition programs, immunization. Assigned to Ways & Means Committee.

**H.B. 1039—W-I-C PROGRAM (WOMEN & INFANT CHILDREN)** (Day) Also in Ways & Means, this appropriates some \$1,200,000 over two years to supplement federal funding for nutrition education, federal food supplements, etc. for pregnant low-income women and children.

**H.B. 1095—SCHOOL BREAKFASTS** (Crawford) Requires establishment of school breakfast programs. In Education Committee.

### TOWNSHIP TRUSTEE-POOR RELIEF

**S.B. 156—(Snowden)** Places responsibility on Township trustee for aid to needy students such as school books, supplies, shoes and clothing. Senate Health Committee.

**H.B. 1544—(M. Fisher, G. Harper)** Similar bill, requiring such aid from township trustee rather than schools which now must provide help. Assigned to House Education Committee.

**H.B. 1227—(G. Harper)** Also similar, but limits itself to Indianapolis Public School area, and excludes parents who already receive welfare-supplied materials. In Urban Affairs Committee.

**H.B. 1246—(M. Fisher, Warner)** Requires each township trustee to adopt and post eligibility

# 1,000 bills are in hopper; another 1,000 expected

BY VALERIE DILLON

More than 1,000 bills and resolutions were introduced and assigned to committee in the first two weeks of the 1979 State Legislature. This included 26 bills related to nine areas of Indiana Catholic Conference concern, with other ICC issues expected to be introduced.

"Governor Bowen's 'State of the State' address reinforced our expectations that this session will be dominated by his tax reform package," said Ray Rufo, ICC executive director. "Since elections brought heavy Republican control to both houses, tax relief measures are expected to pass quickly and may reach the governor's desk by Feb. 1.

"Despite this focus, assigned bills also deal with landlord-tenant relations,

abortion regulation, non-public school aid, township trustee-poor relief, fuel adjustment rates, alien employment, aid to the needy elderly, and public health care. All are in committee and await hearings to determine whether they will move forward. Past results show that many bills are never heard and only about 20% ever become law."

Within the next week, before deadline for bill introduction, another 1,000 proposals are anticipated.

"Don't be overwhelmed by this number," Rufo explained. "Before our next ICC Network/Action mailing, a smaller number of key bills will be selected for ICC involvement and these will be sent with their status and ICC positions. We will not take any formal positions until we have examined the specifics of each bill and done necessary research and consultation."

The Senate numbers 29 Republicans, 21 Democrats, headed by president pro-tem Martin K. Edwards (R-New Castle). In the house, speaker Kermit Burroughs (R-Peru) presides over 54 Republicans and 46 Democrats.

"These two men are in powerful leadership positions, controlling all bill assignment as well as their ultimate passage or failure," Rufo emphasized.

## Pontiff reaffirms Church's position condemning abortion

BY JOHN MAHER

VATICAN CITY—Pope John Paul II, speaking to journalists about the International Year of the Child, reaffirmed the church's opposition to abortion.

The church considers the child "not as an individual to be utilized, nor as an object, but as a subject of inalienable rights, a developing personality to open out, having a value in himself, a unique destiny," said the pope.

The pope spoke Jan. 13 to members of the Committee of European Journalists for the Rights of the Child and of the Italian Commission for the International Year of the Child. The United Nations has declared 1979 as the International Year of the Child.

"THE HOLY SEE thinks that one can speak also of the rights of the child from the moment of conception, and particularly of the right to life, for experience shows more and more that the child would need special protection, in fact and in law, from before birth," he said.

"One could also insist on the right of the child to be born into a true family, for it is most important that he benefit from the beginning from the joint support of a father and a mother united in an indissoluble marriage," he added.

"The child must also be brought up and educated in his family. The parents remain his first and principal educators, a role which, in case of deficiency on their part, can with difficulty be supplemented.

"This is required by the atmosphere of affection and moral and material security which the psychology of the child demands. It must be added that natural procreation lays the foundation for this natural right, which is also a grave obligation," he said.

"And even the existence of broader family bonds, with brothers and sisters, with grandparents, with other near relatives, is an important element—which there is a tendency to neglect today—for the child's harmonious equilibrium," said the pope.

PHYSICAL, intellectual, moral, spiritual and social development of the child is important, said the pope.

"Regarding this, the child also has the right to truth, in an education which takes into account fundamental ethical values, and which makes possible a spiritual education in conformity with the religious membership of the child, with the orientation legitimately desired by the parents, and with the requirements of well understood freedom of conscience, to which the young person must be prepared and formed throughout childhood and adolescence," he said.

"The child who is growing up must participate himself in his own development, with responsibilities which correspond to his capacities. And one must not neglect either to speak to him of his own duties toward others and toward society," the pope said.

## living the questions

## Andrew Greeley is up to his old tricks

BY FR. THOMAS C. WIDNER

Andrew Greeley is bad mouthing the Church again. His new book "Crisis in the Church" (so what else is new?) tackles the American hierarchy's efforts to establish programs to evangelize the unchurched in this country. Andrew says the Church's efforts are bound to fail.

Andrew has a lot to say about a lot of things. And while he always makes news when he speaks, usually he always says the same thing. I was, however, struck by the study he has made in this new book to be released at the end of the month.

Greeley sees the Church acting in four ways in its attempt to evangelize—with enthusiasm, high-powered campaigns, modern communications techniques and "simplistic" research. These methods, he claims, assume that the decline in organized religion is caused by secularization, social upheaval and relevance.

Greeley believes the decline is caused by a lack of religious background in one's family; an unreligious spouse; conflict or disorganization in the family while growing up; dissatisfaction with sermons and religious counseling services in one's church; rejection of church sexual morality; absence of a faith in human survival; and personal psychological trouble.

The difference between Greeley's explanations and what he claims are the Church's explanations seems to me to be the difference between the concrete and the vague. And Greeley is not vague.

"Most of the unchurched," Greeley assesses, "are not



sitting around waiting for someone to invite them to come to church next Sunday."

No approach, he states, which focuses on the individual can expect to be successful since the most powerful predictor of religious behavior is the behavior of one's spouse regardless of sex. And, he adds, the importance of the spouse goes up as marital satisfaction increases.

Another interesting thing about Greeley's comments, of course, is the fact that he can base his conclusions on the evidence of studies he has done as a sociologist. The book is a sociological study. What does the Church base its conclusions on? Can it quote the same scientific evidence?

What does Greeley recommend? That evangelization efforts be directed at family units. That those efforts involve techniques for either finding families where marriage satisfaction is high or for increasing the level of marital satisfaction.

Greeley's criticisms certainly raise questions and do not provide effective answers. Moreover, his recommendations do not seem at all startling. They only make sense. What is surprising is that such conclusions needed a study in the first place—any pastor who is close to his people could tell us the same thing.

When will we learn to start working with people where they are instead of where we want them to be? When will we learn to begin taking advantage of the positive steps lay people are already taking without being initiated by the hierarchy? Again I point to movements like Marriage Encounter. Like Andrew Greeley, I have the feeling that people will move forward with the hierarchy when the hierarchy decides it wants to work with lay people instead

of patronizing them into rejection.

## Honor the Law

Law is God. We are learning that more every day. Many of us were taught that in Catholic schools when we were younger. Now we are discovering the consequences of law becoming god.

The latest U.S. Supreme Court decision regarding abortion struck down a Pennsylvania law which subjected a physician performing an abortion to criminal sanctions if he failed to apply the same standard of care he would use for a fetus intended to be born to a fetus that "is viable" or "if there is sufficient reason to believe that the fetus may be viable."

The majority opinion said the law was unconstitutional and did not provide sufficient notice to physicians of what actions could lead them to be prosecuted.

The physicians won (sort of), but lawyers and judges really struck it rich.

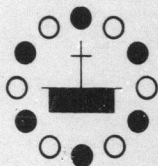
Catholic observers are saying that the Court is extending the 1973 decision by denying states the right to protect a viable fetus from abortion.

Law is god, and man is the loser. Laws, whether divine or human, have the potential of extreme interpretation. When the legal system is final arbiter in the matter, only the law can win. Man is secondary.

It should be more and more obvious that the principle of the value of human life cannot and will not be upheld in the court system. The only alternative is a constitutional amendment.

## LITURGY

reflection prepared by  
THE CENTER FOR PASTORAL LITURGY  
THE CATHOLIC UNIVERSITY OF AMERICA



JANUARY 21  
THIRD SUNDAY OF THE YEAR

Jonah 3:1-5; 10.  
First Corinthians 7:29-31.  
Mark 1:14-20.

BY REV. RICHARD J. BUTLER

The gospel today brings us to the initial hours of Christ's public ministry and to the initial step of the process of our own conversion.

John's heralding of Christ reaches its term as he is arrested and Jesus announces, "This is the time of fulfillment. The reign of God is at hand." The announcement leads to a call for repentance.

The initial reading today sets the tone for this call to repentance. Jonah carries the word of God to the city of Nineveh—a word of doom and destruction. The people of Nineveh respond with repentance, and God does not carry out the planned destruction.

THE REPENTANCE OF the gospel is a change of life, a conversion, a turning to God. In the gospel today, this is accented in the account of the call of the disciples.

Simon and Andrew abandon their fishing nets. James and John leave their father, Zebedee. The letter to the Corinthians today also echoes the radical dimension of the conversion: "Those who weep should live as though they were not weeping; those who rejoice as though they were not rejoicing."

Often when this announcement of total conversion is sent forth, sentimental pictures come to mind of the plight of the early church caught in the throes of persecution where this conversion meant life or death for those who were called. Conversion is not as dramatically cast in the American way of life.

Religion has become accepted in the American way of life. Even if all do not practice religion, it is considered an accepted institution. Joining the local parish church is a positive thing with social benefits. Where, then, is the call to conversion in the context of the initial announcement of the kingdom?

PERHAPS THE DILEMMA lies in the ease with which we can enjoy membership in the church. The spirit of fellowship and community that can support church membership is a good thing and helpful in the larger task of what church is all about. But if we limit our understanding of church

to this sense of acceptance in the weekly Sunday gathering, then we have missed the point of what church should be in our lives.

For church is a mission of witness about the coming of the kingdom. And we can never rest at ease in the context of the present church; we must rather be busy about the kingdom toward which the church is oriented.

Thus it is that Jesus in announcing

the kingdom gathers those who will witness the first apostles. And thus it is that the entrance to the church for all of us is celebrated with the radical demand of conversion.

The experience of church will have its pleasant moments, but these have value for the sake of supporting the more difficult task of church—the task of conversion—the task of turning the world towards the coming of the Lord Jesus.

## the Saints by Luke

## St. JOHN BOSCO



WHEN ST. JOHN BOSCO WAS A BOY HE LEARNED TRICKS BY WATCHING CIRCUS MEN. HE GATHERED BOYS AROUND HIM AND PUT ON LITTLE SHOWS, THEN REPEATING SERMONS HE HAD HEARD IN CHURCH. AT 13, JOHN WENT TO WORK AS A FARMER, THEN A TAILOR, BAKER, SHOEMAKER AND CARPENTER. IN THIS WAY HE WORKED HIMSELF THROUGH COLLEGE AND SEMINARY AND BECAME A PRIEST.

BOYS LOVED FATHER JOHN, HE FOUND PLACES FOR THEM TO MEET, PRAY, AND PLAY. WHEN NEIGHBORS COMPLAINED ABOUT THE NOISE, FATHER JOHN RENTED AN OLD BARN AND CALLED IT THE ORATORY. HE STARTED MANY LIKE IT, INCLUDING WORKSHOPS AND SCHOOLS.

DON BOSCO FOUNDED THE ORDER OF SALESIANS; A GROUP OF PRIESTS WHO WOULD HELP HIM IN HIS WORK FOR BOYS. ST. DOMINIC SAVIO WAS ONE OF HIS EARLY PUPILS, "CANONIZED IN 1950."

THE SALESIANS ARE KNOWN ALL OVER THE WORLD TODAY EDUCATING YOUTH AND SETTING UP SHOPS TO TEACH BOYS VARIOUS TRADES. IT IS NOW THE THIRD LARGEST ORDER IN THE CHURCH. FATHER JOHN WORKED MANY MIRACLES. IN 1887 HE DIED AT AGE 72. POPE PIUS XI DECLARED HIM A SAINT IN 1934.



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**WINTER SCENE**—The view of Kennedy High School from Palmer Street looked like this last week. While the building's front remained, the wreckers had made this dent into the rear of the structure.

## letters

### Reader asks letters backing anti-abortion marchers

To the Editor:

We are approaching the anniversary of the dreadful Supreme Court Decision to legalize abortion. Each year a protest march is held in Washington, D.C., on or near January 21. Our media, (the TV), sad to say, has woefully neglected publicity, whether through ignorance, or plain, outright approval of the destroying of thousands of innocent human lives before they see the light of day.

Many of us, for obvious reasons, cannot be a part of the March in person in Washington, but, we can support those who do march by writing a letter to President Carter, and/or our Congressmen. Flood Washington with

letters of protest. Mail your letter to reach Washington on or before the day of the March itself.

Let the silent majority who are opposed to abortion, support the marchers in their self-sacrificing efforts. Ask our President, in the name of the millions of innocent human lives who will never see and enjoy what he so proudly boasts—the rights of human freedom, human rights,—to act and act now.

### Finds catalog ads 'offensive'

To the Editor:

The following is an open letter to Mr. Dave Griffith, president of L. S. Ayres and Company.

Most people will agree that not only has L. S. Ayres always stood out as one of the outstanding reputable merchandisers, but also as a civic minded and people-orientated establishment. I regret, however, that image has been tarnished for me (my teen-age daughters agree) after receiving your Christmas catalog which blatantly disregards moral taste, in using nudity to sell women's undergarments (I refer specifically to models #36 and #37).

If this represents a new philosophy in merchandise advertising you will have to count me out as a customer. You will find my charge cards inclosed.

Jo Ann Shary

Indianapolis

### 'Nationality prejudice' charge leveled

To the Editor:

I'm hoping the views are not official which were expressed in a recent article concerning India and Mahatma Gandhi. It stated that (unless I misinterpret, as I'm quoting from memory, not having the article at hand) "Ghandi's efforts would probably not have met with success had it not been for the 'humanity peculiar to the British.'"

Turning to Arnold's entertainment column reviewing the movie about the Turkish imprisonment of dope smugglers, if I'm correct here, he describes Turkey as having long been the "Swamp of Christian

civilization."

Especially with Britain's subjugation of Northern Ireland in mind, it seems to me that what is especially peculiar to Britain is their seeming ability to discredit their opposition in their media. Such statements referring to any particular humanity on their part is hardly deserved, I would think, though it does seem to serve their business of maintaining the upper hand.

Can't the Criterion do better than such exhibition of nationality prejudice as this?

G.A.

Greencastle

### There is no way out of eternity, Harry L. Geis writes

To the Editor:

In Jeremiah 1:4-5, "The word of the Lord came to me thus; 'Before I formed you in the womb I knew you; before you were born I dedicated you, a prophet to the nations I appointed you.'"

All human bodies that ever existed, including any that die while in the womb, are in the mind of some one and also in the

Mind of their Creator. Existence means the state of existing.

God possesses the power to transform infant human bodies or immature bodies of any age into fully developed or mature bodies. The misfortunes that happen to human bodies in the imperfect world will not alter God's plan of perfection of all things.

But man must account for his actions of

The author states that the devil will be bound for a period of 1,000 years and that special, good people will rise from the dead and reign with Christ during this period; then at the end of the 1,000 years, the devil will be released and will wage war against God's people only to be consumed finally by fire from heaven, whereupon all the dead will arise, and there will follow the judgment and condemnation of the wicked.

**SOME OF THE EARLY** church fathers interpreted this as a literal prophecy and concluded that the period after the birth of Christ was the sixth millennium of the world and that the second coming of Christ and his 1,000-year reign of triumph, constituting the seventh millennium, would begin in the year 1,000 A.D.

Though later on most of the church fathers repudiated this literal interpretation, there was general excitement and anticipation among Christians as the year 1,000 approached. When nothing happened, the millennium was forgotten for awhile. But in times of crisis periodically there appear individuals who attract enthusiastic followers with their seemingly new discoveries of the secrets in the Book of Revelation.

The last book of the Bible has long been a challenge for biblical scholars. A literal interpretation of it is simply not in harmony with the general teaching of the New Testament concerning the Resurrection. No book in the Bible stands by itself, for it must be interpreted in the light of the teaching of the whole of Scripture.

If a literal reading of Revelation leads to a conclusion contrary to a universal belief of the rest of the New Testament, it must be abandoned for another interpretation. St. Augustine saw the problem and recognized that Revelation was a special form of literary writing full of symbols and metaphors.

**OLDER VERSIONS** of the Bible called Revelation the Apocalypse. This was a good warning that the book represented a peculiar form of writing popular among the Jews from the year 200 B.C. to 100 A.D., almost incomprehensible for us today. The Book of Daniel was the inspiration for this form of writing called "apocalyptic." It was written at a time when the Jews were violently persecuted and were doubting whether God's promise about the ultimate [See WHAT IS TEACHING on p. 12]

interfering in what is the perfect order and in his making it imperfect when he destroys human bodies in any form. In Christ Jesus, human beings are eternal beings in one place or the other.

There is no way out of eternity, if this is what some believe.

Harry L. Geis  
Liberty

### question box

## Just what is the teaching of Catholic Church about the so-called millennium?

BY MSGR. R. T. BOSLER

**Q.** What does the Church teach about the millennium? I believe it is to be the 1,000-year rule of Jesus which is mentioned in the Book of Revelation. Can you shed some light on this?

**A.** You will join an interesting group of people if you read the Book of Revelation literally. There have been millennial groups and individuals throughout the history of the Church. They come, make quite a stir for awhile, and disappear. The most popular of such groups today are the Mormons, Seventh Day Adventists and Jehovah's Witnesses.

Chapter 20 of Revelation is the source of belief in the millennium or the 1,000 years.



— the tackler —

# Twinkies, for her, are an 'occasion of sin'

BY FRED W. FRIES

Hilda Young is the Erma Bombeck of the Catholic Press.

She does a weekly column entitled "From My Pew," which appears in many diocesan papers across the country.

Once in a while, Hilda comes up with a classic which is as good as anything that Bombeck produces and, presumably, for a much more modest compensation.

Although the Criterion does not subscribe to Hilda Young's column, we are taking the liberty to print a recent offering, which we found particularly diverting. We believe you will agree.

The column is entitled: "An Open Letter to the Manufacturer of Twinkies."



Dear Sir:

You might not remember me, but I wrote you a letter when I was in junior high school asking you to stop making Twinkies during Lent. You ignored me.

I'm writing now simply to ask that you change the wrapper from that enticing see-through cellophane. A plain brown wrapper labeled "You Know What" would be fine.

Somewhat, Twinkies have always been a near occasion of sin for me. Ever since my first diet (I was six and trying to make weight for first grade), they've tormented me.

Not only do they taste better than anything I've ever eaten (even my mother's cheese blintzes), they are so much fun to eat. To this day, if I'm alone I still cut them

in half and eat them off my fingers. (And how do you get the filling inside?)

Listen, I know what I'm talking about. During my first pregnancy I was up to a four-pack-a-day habit. I was hard core. I tried to cut the habit eating them over ice cream with caramel topping at night, but it only made it worse. My knuckles disappeared, my ankle bone looked like stumps. For six months after the baby was born, people were saying, "I thought you were due last month."

**I'd hate to think what might have become of me if it wasn't for Twinkies Anonymous.**

Oh, I tried macaroons, cream puffs, and all the fat foods that have come along, but I always ended up back on Twinkies.

Anyway, fellas, in the name of all of us who are five pounds from making it into swim suits, could you please package the "You Know Whats" in plain brown wrappers and ask the grocery stores to stop stocking them by the check-out stand.

With affection and sticky fingers,

Hilda Young

**CORRECTION**—In a previous announcement about the formation of two additional branches of SDCR (Separated, Divorced, Remarried Catholics) in Indianapolis, we stated that both the Northside and Eastside groups meet on second and fourth Thursdays of each month. This is incorrect. The Northsiders meet on Thursdays at St. Joan of Arc parish center, but the Eastside branch meets at Holy Spirit parish on the second and fourth Tuesday, beginning January 23. Sorry about the error.

## School Mission Gifts 1978

	Number of Pupils	Holy Childhood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
<b>INDIANAPOLIS</b>					
Holy Angels	195	\$	\$	\$	\$
Holy Cross	172	50.00			
Holy Name	384				10.00
Holy Spirit	368				
Immaculate Heart of Mary	340				
Nativity of Our Lord					
Jesus Christ	219	40.00	250.00		200.00
Our Lady of Lourdes	302				
Our Lord Jesus Christ, King	368	111.00			415.00
St. Andrew	328	90.00	50.00		
St. Ann	108	28.80			76.79
All Saints Consolidated	288				
St. Barnabas	350			65.00	
St. Bernadette	154				29.85
Central Catholic Middle	176	96.10	262.00		75.00
St. Christopher	303	88.50	25.00		
St. Francis de Sales	30				
St. Gabriel	307	205.05	502.00		
Central Catholic Elementary	199	54.00			
St. Joan of Arc	260		274.87		
St. Jude	491		1,097.00		
St. Lawrence	453				460.00
St. Luke	367	107.60	933.00		221.30
St. Mark	234		43.60		361.85
St. Matthew	260	149.10	236.00	155.00	202.14
St. Michael, Archangel	315	85.50	562.00	10.00	350.00
St. Monica	198				289.40
St. Philip Neri	190	62.70			50.00
St. Pius X	282				232.30
St. Rita	274				
St. Roch	277		532.00		70.92
St. Simon	615				
St. Therese					
of the Infant Jesus	554	164.10	530.34	45.00	2.00
St. Thomas Aquinas	203		158.77		86.36
	166	51.90			300.00
<b>Aurora</b>					
Batesville	515		1,055.44		
Bedford	136	37.80	245.00	180.00	283.58
<b>BLOOMINGTON</b>					
St. Charles	183	57.90	345.00		164.70
Brazil	59		114.00		
Brookville	306	181.50	459.00	95.00	
Brownburg	415				100.15
Charlestown	90		277.00		
Clarksburg	479		140.00		
Clinton	80	21.90			
<b>COLUMBUS</b>					
St. Bartholomew	126				
St. Columba	280				
Connorsville	211	72.00	538.00		
Corydon	155				
Enochsburg CCD		50.00			403.29
Greenfield	206	61.50	445.00		264.58
Greensburg	260	81.30			919.46
Greenwood	332	109.80	495.00	200.00	
<b>JEFFERSONVILLE</b>					
Sacred Heart	331	71.50	410.23	165.00	168.64
Lanesville		30.00	245.00	325.00	
Lawrenceburg	169	47.40	144.00		50.00
<b>MADISON</b>					
Pope John XXIII	302	82.50			
<b>NEW ALBANY</b>					
Holy Family	293	82.80			562.89
Our Lady of Perpetual Help	305		311.74		
St. Mary	221		85.00		90.00
New Alsace					258.62
New Castle	91		368.00		206.50
North Vernon	202	62.10			
Plainfield	108				
<b>RICHMOND</b>					
Holy Family	141		155.00		171.73
St. Elizabeth Ann Seton	225		205.00		41.09
Rushville	108	38.10	290.00		
St. Mark (Perry Co.) CCD				70.00	
St. Mary-of-the-Knobs CCD				51.80	2.00
St. Meinrad					25.00
St. Nicholas (Ripley Co.)	270		37.20	150.00	138.25
Sellersburg	116		36.00	161.46	316.09
Shelbyville	171		36.75	79.70	
Starlight	209		36.25	335.00	79.42
Tell City				33.97	284.51
<b>TERRE HAUTE</b>					
Sacred Heart of Jesus	187		216.00		
St. Ann	219		325.44		308.01
St. Patrick					

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# Solitude:

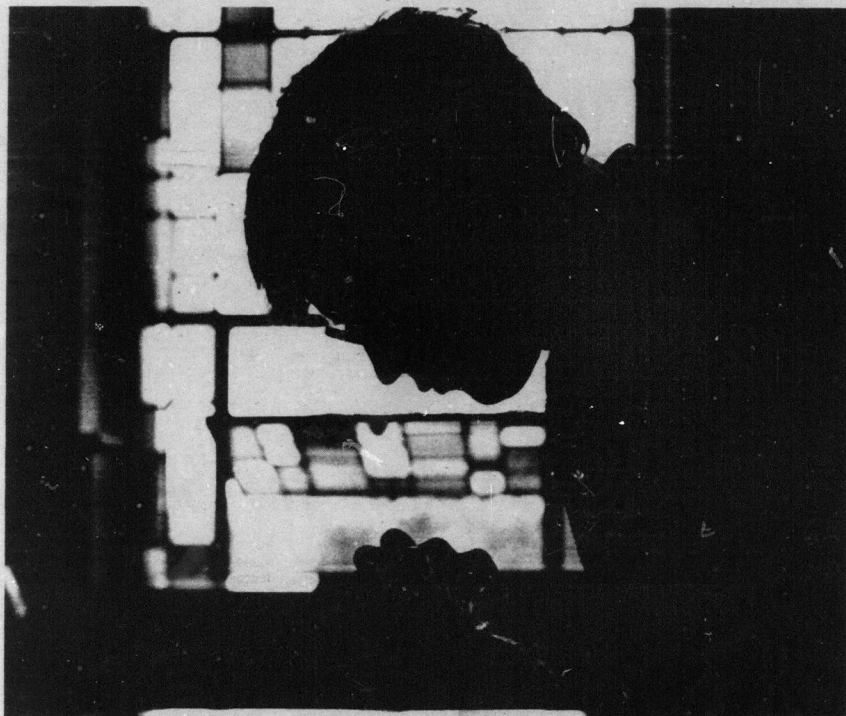
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action



## Is prayer a costly luxury?

By Father Robert M. Brooks,  
O.Praem.

"Poustinia" and "communio" are two lovely words that specify the dimensions of the authentic Christian life.

Poustinia is a Russian term that means desert or a quiet secluded place. Broadly, it connotes contemplation and solitude.

Communio is a Latin word. It means the participation and sharing that are characteristic of authentic community.

**CHRISTIAN LIFE** at its best is a wholesome interplay between poustinia and communio, the desert and the marketplace, or in more classical terms, contemplation and action. They are modalities of Christian discipleship, making for a wholeness which is holiness.

At a time when we are rediscovering and repossessing our ancient tradition of prayer and contemplation (witness the multiplication of houses of prayer, the renewed interest in the retreat movement, the countless publications on spirituality, the interest in Eastern

religions, etc.), it is important that we keep in mind the reciprocity of prayer and action. Mutually enriching and purifying and correcting, they stand in vital need of each other.

It is defeating to opt exclusively for one or the other in the interest of eliminating tension. It is tempting, for example, to label prayer a costly luxury when the world appears to be on a collision course, yet activity without prayer may be "much ado about nothing."

**CONTEMPLATION** without action may become a flight from life, a preening and manicuring of the spirit, or a kind of anodyne for an aching soul. On the other hand, action without contemplation is often a mode of ego-tripping, a promoting of the gospel of self rather than the good news of the kingdom, or a working-out of unresolved emotional problems.

Poustinia and communio are in need of each other. They are the zest of Christian living.

We shall focus upon poustinia as solitude and prayer. There is need that we establish a poustinia both without and within. The without may be the privacy of one's room or any quiet place free from the interruptions of daily life. The within is the deep-down of our inner selves, at the core of which abides the graciousness that is the ground of all reality. The synoptic Gospels make a

point of reporting that "Jesus often retired to deserted places and prayed."

**IS EVERY** person capable of establishing an interior poustinia? Indeed, there is no aristocracy of prayer. Prayer is not the property of an elite. By nature all are inclined to contemplate; there is a built-in hunger for the transcendent in each of us. God is always present to us, "more interior to us than we are to ourselves" (St. Augustine); the transcendent is mystery, present to us as unconditional love, healing and call. Thus, the natural hunger for God, elevated by grace, reaches out to a God who is resident within.

What happens to our lives when we provide for moments of solitude and prayer? Lawrence LeShans, in his study of the results of the discipline of meditation as practiced in the various religious traditions, concludes that the discipline of meditation has two effects which are universal:

— 1. Meditation sustains and nurtures the appetite for life. In psychological terms, the creativity that lies in the unconscious is released, washing over the conscious mind and heightening awareness. In theological terms, the mediator is making himself more vulnerable to a life-giving communion with mystery. The net effect is a renewed

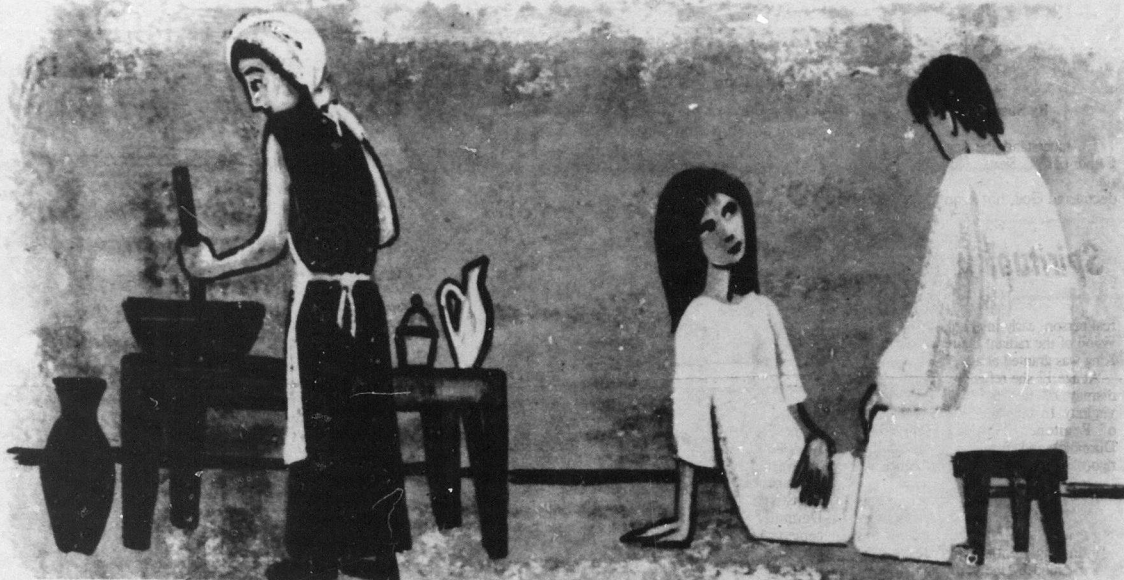
enthusiasm for the Creator and his creation.

— 2. **MEDITATION** leads to a new world view. It can aid the meditator to see the underlying unity and interconnectedness of all that is. Theologically, it may be seen as enhancing one's faith-perspective, so that the understanding of life's ecstasy and pain is not limited to sense and reason. The faith-view then comes to serve as background music for action.

There is need to add a third effect. Meditation facilitates kenosis. Kenosis is the emptying of self. The self is recognized as a problem by both the East and the West. Some Eastern traditions describe the self as an illusion that must be extirpated. Christianity distinguishes between the true self, created in God's image, and false self, or the self as an object of excessive preoccupation. It is the latter which must die. "A grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit." Such self-divestment is necessary for self-realization, and meditation nurtures the process.

Clearly, then, if we Christians are to be authentic witnesses to the mystery through communio, we need to cultivate poustinia through a daily "free fall" into the unlimited abyss that is divine love.

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## Martha and Mary:

# Which one chose the 'better portion?'

By Father John J. Castellet

Luke is the only evangelist to narrate the charming little story of Jesus' visit with his friends Martha and Mary. This is in keeping with the special attention he pays to the women who played a part in Jesus' career. It is such a notable characteristic of his Gospel that one of the titles given it is the Gospel of Women.

If the Gospels were biographies in the accepted sense of the term, we would surely know much more about relationships of this sort. There was nothing of the male chauvinist stereotype about Jesus (or Paul, either, when the Pauline literature is read intelligently).

On the contrary, he broke with the prevalent attitudes toward women, associated with them on terms of easy familiarity, treated them with respect and affection, and he could not have cared less about how his society regarded them in general or in particular. A prostitute or an adultress was just as dear to him as a grieving widow. The fourth Gospel confirms this impression.

**THE GOSPEL** of John gives us information about Martha and Mary that Luke, for reasons of his own, omits. We learn, for instance, that they lived in a suburb of Jerusalem called Bethany, that they had a brother named Lazarus, whom Jesus loved very much, and that he was far from being a stranger in their home.

Luke tells us simply that "on their journey Jesus entered a village where a woman named Martha welcomed him to her home. She had a sister named Mary,

who seated herself at the Lord's feet and listened to his words" (Luke 19,38-39). Notice that he calls Jesus by his post-resurrection title, "the Lord," suggesting that Mary's posture of discipleship is for all Christians of all times.

The scene that unfolds is so wonderfully true to life, and it anticipates the fourth Gospel's portrayal of the girls' personalities. Martha, it seems, was the efficient, always busy, worrisome, older-sister type, even a bit fussy, but thoroughly lovable and eager to be the perfect hostess.

**MARY WAS** more the dreamer type, not lazy, but not about to knock herself out over petty details. She was the type who would rather read poetry than embroider, and in her own way thoroughly lovable also and maybe, thanks to Mary's solicitude, a bit spoiled.

Not surprisingly, Martha, who was busy with all the details of hospitality, came to Jesus and said, "Lord, are you not concerned that my sister has left me to do the household tasks all alone? Tell her to help me" (Luke 10,40). She felt so much at ease, so much at home with Jesus that she could needle him about Mary's behavior. She not only asked his intervention; she tells him to get the girl moving. We may easily surmise that all this is going on while Mary has been studiously avoiding big sister's ominous glares.

Now it is Jesus' turn to do a bit of teasing. Good friends can afford to taunt each other without running the risk of hurting. The Gospels report people's words, but rarely do they say anything about their gestures or facial expressions,

and these can affect the meaning of words immensely. It is not difficult to imagine Jesus, who surely was not above having a little fun with his loved ones, smiling indulgently and perhaps sighing gently as he replies: "Martha, Martha, you are anxious and upset about many things; one thing only is required. Mary has chosen the better portion and she shall not be deprived of it" (Luke 10,41-42).

**UNDER THE** circumstances this was hardly a rebuff. Rather, together with the smile, the words told Martha that while he deeply appreciated her anxiety about having everything perfect, she really didn't have to go to all that trouble on his

account. Just the essentials ("one thing only") would be quite enough.

Neither was he recommending Mary's dreaminess as preferable to her busyness. Rather — and this would seem to be the message Luke wanted to convey in telling the story — he was warning us that we should not lose our sense of priorities. Work is necessary and commendable, but there is a danger that one will get so carried away by it as to lose sight of "the better portion," the more important activity of listening to his words. That could turn otherwise fruitful work into mindless, and soulless, and illusory, ultimately pointless perpetual motion. Discipleship must be the top priority.

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## KYF synopsis

A **FULL** Christian life is composed of contemplation and action. Contemplation alone may become a flight from life. But the moments we set aside for prayer and meditation sustain and nurture the appetite for life. It leads to a new understanding of life's joy and life's pain. This understanding serves as a background for action.

In the Gospel story of Martha and Mary, we learn that quiet listening to the Lord is as necessary as actual work. We run the danger of being so busy about the concrete things in life that need doing that we can forget to take time out just to be quiet and listen.

St. Catherine of Siena discovered an intimacy with God at a remarkably tender age. While she spent

many years in meditation, God also called her to perform a great deal of work. The art of meditation and listening prepared her well for the work she was called to accomplish.

**TODAY** we live in an action-packed world. Our schedules are heavy and demanding. We are in danger of losing sight of the need for quiet, the need to develop the art of prayer and meditation.

As we reflect upon the life of St. Catherine, we can realize the value of setting aside some time for quiet prayer. Stopping for a little while each day to pray and listen will bring us to wholeness and lead to our oneness with Christ.



**KNOW YOUR FAITH**



# St. Catherine of Sienna...

By Susan A. Muto

To understand the spirituality of St. Catherine of Siena (1347-1380), we must recall some facts about her life. She discovered God, not as an idea but as a

## Spiritual masters

real person, early in childhood. Her first vision of the radiant figure of Christ the King was granted at age six.

At age 12 she refused to marry to the dismay of her parents, and vowed virginity. In 1366 she entered the Sisters of Penitence (Third Order of St. Dominic) and from then on lived a rigorous life of penance and asceticism.

THESE penitential underpinnings readied her for the grace of mystical marriage, received in 1367. Curiously this culminating union with Jesus was accompanied by the command to leave her solitude and return to the world. This meant in her case leaving the solitary cell she had established in her father's house and serving as a kind of maid in her own family.

She did all the house cleaning and cooking; her generosity in almsgiving be-

came legendary together with her selfless attendance to the sick.

In the turmoil of upheaval in the church in the 14th century, Catherine, following the directives of the Holy Spirit, took on the role of spiritual counselor and director of priests, laymen, Religious and even the pope himself. She visited both Avignon and Rome and was an outspoken opponent of papal corruption.

SHE CONVINCED Pope Gregory XI to return to Rome. As news of her holiness spread, she began to dictate letters, prayers and later her famous dialogue. In this text she petitions God for herself, the church and the whole world.

Perhaps her main contribution to Catholic spirituality is her ecclesiastical mysticism, that is, a mystical exposition of the basic creeds held by every Catholic Christian. She lived profoundly the Dominican maxim: "Contemplari et contemplata alius tradere" (to contemplate and then to pass on to others the fruits of our contemplation).

Catherine wished to convert all to a spiritual life centered in Christ. Because she loved him with every fiber of her being, she also loved the church, the mystical Christ, whose sufferings supply what is lacking in the sufferings of Christ upon the cross (Colossians 1:24). The

church "is Christ himself and she dispenses the sacraments and gives us life." Hence to rebel against the church is to become cut off from its life; it is to expose one's self to eternal death.

THOUGH individual members may wither, the divine virtue and force of the church remain intact. Christians may be attacked by the "wolves of self-love and pride," but Christ will guard his faithful flock and lead them to the Father. She passionately believes that God will reform the church if only those who love him will offer themselves courageously in prayer and penance.

Though she took on severe corporal penances, she teaches her disciples, as St. Francis did his, that God values far more love grounded in humility than mere ascetical feats.

"Often, indeed, if the soul perform not her penance with discretion, that is to say, if her affection be placed principally in the penance she has undertaken, her perfection will be impeded; she should rather place reliance on the affection of love, with a holy hatred of herself, accompanied by true humility and perfect patience, together with the other intrinsic virtues of the soul, with hunger and desire for my honor and the salvation of souls."

THIS COUNSEL gives us some



inkling of the wisdom and prudence of St. Catherine. She is a marvelous director of souls because she is "be-souled" with Christ. Just as to see him is to see the Father (John 14:9), so to see Catherine is to see Christ.

Let us return, then, with St. Catherine to the "cell of our heart." Let us listen in silent readiness for the whispered exchange taking place in the core of our being, where the Divine Persons dwell.

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## Children's story hour: 'Tell her to help me'

By Janaan Manternach

One day Jesus and his disciples came to a town called Bethany. It was a suburb of the great city, Jerusalem. Three close friends of Jesus lived at Bethany, Martha, Mary and Lazarus.

They invited Jesus to their home for dinner that evening. Some of his disciples may have come along too. Lazarus does not seem to have been home at the time.

WHEN JESUS arrived at his friends' house, Martha and Mary welcomed him warmly. They were happy to see him again and he was just as happy to see them.

Martha then went to the kitchen to get the meal ready. Mary sat down on the floor by Jesus and visited with him. She loved to listen to Jesus.

While Mary sat listening to Jesus, Martha was working very hard to be sure everything was just right for Jesus. After a time she became angry and upset. Here she was in the kitchen working and worrying, while Mary just sat there with Jesus having a wonderful visit. She couldn't believe that Mary wasn't concerned about the food. She was annoyed that Mary didn't show any sign of wanting to help.

FINALLY Martha couldn't hold in her feelings any longer. She was also getting annoyed with Jesus because he didn't urge Mary to help her in the kitchen. After all, they could all three visit during dinner. So she walked over to Jesus and complained to him about Mary.

"Lord," she said, "doesn't it bother you that my sister has left all the work to me? I've had to cook the meal, set the table and everything else. Tell her to help me."

Martha was getting angrier and more

upset. She wouldn't even talk to Mary, but wanted Jesus to tell her to do something. She probably thought Jesus would agree with her and send Mary right out to the kitchen.

BUT JESUS was not at all upset with Mary. Nor was he upset with Martha. He knew them both and loved them very much. He knew Martha was doing what was necessary to get a nice meal together for him. But he also knew that Mary was doing something even more important. She was listening to him and enjoying just being with him.

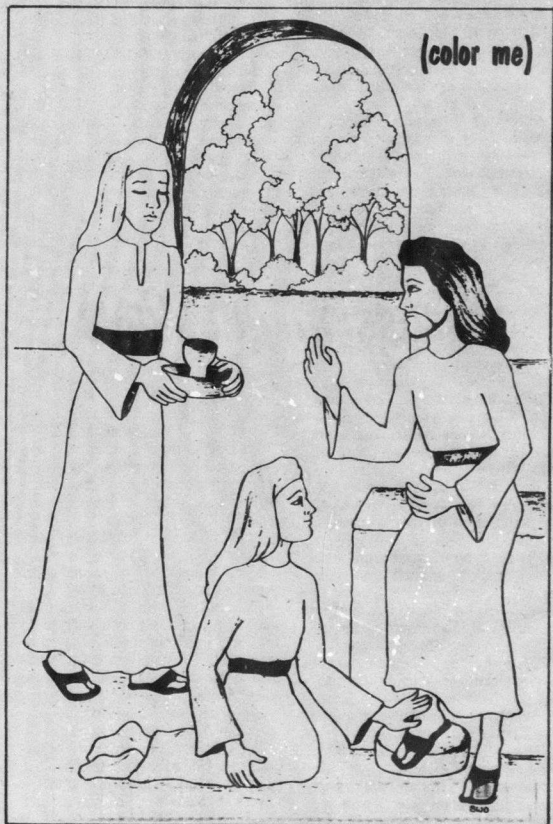
Jesus smiled at Martha and said to her: "Martha, Martha. You are anxious and upset about many things. I appreciate that. I know you are concerned that I really enjoy my stay with you."

"But," Jesus continued, turning now to Mary, "what Mary is doing is even more necessary. She is giving me her undivided attention as she sits here by me listening to my words. She needn't stop doing that."

Martha apparently understood what Jesus was saying. Jesus was telling her that what she was doing for him was important and that he really appreciated her care and concern. He knew she was working and worrying so much because she loved him very much.

BUT JESUS WANTED her to realize that what Mary was doing was even more necessary. Mary was putting aside her concerns for a time just to be close to Jesus and listen to him.

Martha realized that Jesus was telling her not to get so taken up with work — even if it is done for him — that she loses sight of how important it also is to take time just to be with him and to open her heart to his words. Such moments are precious, even if there is much necessary work to do.



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# Just passing through?

## Make the Mass a nice welcome

By Father Joseph M. Champlin

The Georgia parkway from Columbus' small airport to Fort Benning's massive complex takes a visitor past row upon row of tall, thin pine trees.

A park on that base has been dedicated to those four World War II chaplains of different denominations who remained on a sinking ship so others might be saved.

This grass-covered square lies near two structures which rise as high as many of those Georgia pines: towers for the training of paratroops.

**YOUNG MEN**, and women now, arrive at the busy fort. They are somewhat nervous about the prospect of learning to jump with parachutes. But they are excited too. Four weeks later they leave, having jumped from those towers in a simulated parachute situation and leapt from planes at much higher altitudes.

Fort Benning is fundamentally a training facility, a school for service personnel to develop new or deepen old skills. For most people, that means a brief tour. For the Catholic chaplains, it means a rapid turnover of parishioners.

Those short stays and frequent turnovers make the work of the priests,

sisters and lay leaders at this Georgia base doubly difficult. They experience the usual mixed response to their appeals for volunteer participation which every typical parish encounters. At Benning, however, the swift in-and-out process makes it nearly impossible to know the fresh troops well, much less get them actually involved in church life.

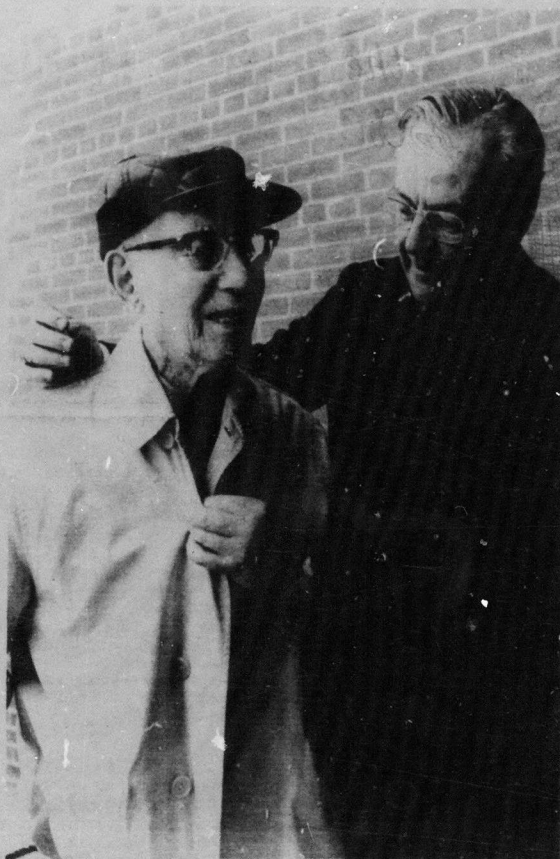
**UP NORTH**, in Leola, Pa., a new suburb of Lancaster not too distant from the Gettysburg battlefield, Father Bill Gaffney, the Kedemptorist pastor of Our Lady of Lourdes Church, has tried to make newcomers or visitors feel instantly welcome.

Strangers in town are asked to sign a visitor's book at the main entrance. Gift bearers then bring the volume to the altar for the Eucharist and the celebrant prays in a special way for the guests during Mass.

To make the welcoming process even more personal, Father Gaffney has asked parishioners to serve as greeters at the doors before the liturgy.

Ed and Ro Foley, with their young children Eddie and Paige, were the first to tackle this valuable, but somewhat demanding, ministry.

**ON LAST** Labor Day weekend, they



met visitors at the door, much like Martha in the Gospel story. The Foleys greeted the new people, found out a few facts about them and arranged for their seating.

As Mass time approached, the pastor came to the altar and the Foleys then introduced to the congregation the 10 families or individuals they had welcomed beforehand. The others present responded with a warm round of applause.

There were both positive reactions and practical results of this gesture.

One visitor commented afterwards, "I have never felt so welcome at Mass."

Another traveler came to Mass inwardly quite anxious about intricate interstate highway directions home to Hartford, Conn. After Mass, a parishioner walked up to the distressed

person and said she originally had lived in Connecticut. During the course of their conversation, the Leola resident was able to give the much relieved visitor a clear explanation of the best route to Hartford.

**THE BISHOPS** at the Second Vatican Council published this general principle: "Efforts must also be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass." (*Constitution on the Sacred Liturgy*, no. 42).

People like Father Gaffney and the Foleys in Leola have tried to translate that abstract goal into an actual procedure at Our Lady of Lourdes. Such a process might help the chaplains at Fort Benning in their more complicated circumstances.

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## Discussion questions

1. What does the word, "poustinia" mean? What does "communio" mean?

2. How do contemplation and action make for "a wholeness which is holiness?" Discuss.

3. In today's world we are witnessing a rediscovery of prayer and contemplation. Why do you think this is occurring at this particular time? Discuss.

4. Reflect upon this statement: "Jesus often retired to deserted places and prayed."

5. Have you experienced a need for solitude? How do you view "time out" for quiet moments? Within a group — family, parish group or friends — explore the thoughts of the group on this question.

6. When you pray, do you stop for a while just to listen?

7. How can meditation provide a background for action? Discuss.

8. Set aside 15 minutes each day for prayer and meditation. Select a place and a time when you will be alone.

9. What is kenosis?

10. What is the main point in the Gospel story of Martha and Mary?

11. Discuss this statement: "Work is necessary and commendable, but there is a danger that one will get so carried away by it as to lose sight of 'the better portion.'"

12. What, do you think, in this instance, was better about Mary's choice?

13. Is prayer, do you think, easier than, let's say, preparing a meal?

14. Recall a time when you chose to do something that was a good thing to do and then found out that it annoyed or upset others. What did you do when they tried to get you to stop what you were doing? Explain.

15. What was the crux of the spirituality of St. Catherine of Siena?

16. Reflect upon this belief of St. Catherine: God will reform the church if only those who love him will offer themselves courageously in prayer and penance.

## For parents and children using after reading 'story hour'

### Children's Story Hour

1. After reading the story of Martha and Mary aloud, put the story aside. Ask the children either to tell the story in their own words or to write it. Then talk about the story:

- Why was Jesus visiting Martha and Mary?
- How did Martha and Mary feel

about Jesus? How did he feel about them?

— What did Mary do after Jesus arrived? What did Martha do?

— What happened that caused a bit of a problem?

— How did Jesus handle the problem?

— Why was Mary's choice a better one?

2. Have the children color an illustration of the story.





## the active list

The Criterion welcomes announcements of parish and institutional activities. Keep them brief listing event, sponsor, date, time and location. No pictures, please. Announcements must be in our office by 10 a.m. on Monday of the week of publication.

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### january 20

A Monte Carlo night will be held at Holy Cross parish, 125 N. Oriental, Indianapolis, from 6 to 11 p.m.

### january 21

Cathedral High School, Indianapolis, will have an open house from 1 to 3 p.m. Eighth graders and their parents are especially invited.

A sausage festival will be held in Father Gooles Hall of St. Paul parish, Sellersburg. Supper will begin at 5:30 p.m. and games at 6:30 p.m.

The Tell City Deacons Council of Catholic Women will hold its quarterly meeting at St. Paul School cafeteria, Tell City, beginning at 1:30 p.m. with registration and

board meeting. The regular business session commences at 2 p.m.

The CYO unit of Holy Name parish, Beech Grove, will sponsor a spaghetti dinner in Hartman Hall from 1 to 5 p.m.

The Central Indiana Marriage Encounter group will sponsor an information night at Holy Spirit parish, 7243 E. Tenth St., Indianapolis. For information contact Kathy and Dave Clark, 897-1528.

### january 23

A Father-Daughter evening will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis, from 5:30 to 9:30 p.m. Father Gerald Kirkhoff will direct the activities.

### jan. 23 and 25

Area meetings of SDRC will be held at the following locations:  
Jan. 23: East: Holy Spirit parish, 7214 E. Tenth St., Indianapolis, at 7:30 p.m.  
Jan. 25: North: St. Joan of Arc parish, 42nd and Central, Indianapolis, at 7:30 p.m.

### january 26-28

A weekend retreat for Separated, Divorced and Remarried Catholics will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind. For information phone (812) 923-8868 or write the Center.

### january 26-28

Fatima Retreat House, Indianapolis, has scheduled a young adult weekend with Father Jeremy King, O.S.B., and a retreat team in

charge of the program. Call Fatima, (317) 545-7681, for details.

### january 31

St. John Bosco Guild membership tea will be held at the Southside Knights of Columbus Hall, 511 E. Thompson Road from 10 a.m. until noon. No admission charge.

### february 2-4

A charismatic retreat under the direction of Father Fintan Cantwell, O.F.M. Conv., and his team will be held at Fatima Retreat House, 5353 E. 56 St., Indianapolis. Contact the Retreat House, (317) 545-7681, for further information.

A retreat for separated, divorced and remarried Catholics will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Father Anton Braun and Father Martin Wolter are the directors. More information is available by calling (317) 257-7338.

## Adoration site now Holy Spirit

The Indianapolis monthly Nocturnal Adoration program, which originated at St. Peter and Paul Cathedral and was later sponsored by Our Lady of Lourdes parish, is now being held at Holy Spirit Church, 7241 E. 10th St.

The observance is held on the First Friday of the month with the adoration hours starting at 9 p.m. on Friday and extending through 6 a.m. on Saturday.

Persons who would like to participate are asked to call Ed Boyle, 898-2029, or Al Brown, 897-1866.

## Connersville unity rite plans announced

CONNERSVILLE, Ind. — First Methodist Church here will be the host to the second annual Community Religious Unity Service on January 25. The observance is cosponsored by the Ecumenical Committee of St. Gabriel Church and the Fayette County Ministerial Association. Members of the Jewish faith will also participate, hence the title: Religious Unity Service.

The rite will feature a dialogue sermon by Rev. Paula Greene and Rev. John May, Jr., pastors of the Orange-Columbus United Methodist Church and the Park Place Church of God, respectively.

Members of the St. Gabriel Ecumenical Committee working on the Unity Service are Linda Fitzgerald, Tom Hreno and Evelyn Thralls. Father Harold Knueven is the pastor.

## Indianapolis area Catholic Singles Clubs

**Catholic Alumni Club (CAC)**, Dan Jahn, 842-0855; **Fifth Wheelers**—For widows and widowers only, Noble Halterman, 638-9554; **St. Thomas Aquinas Singles' Family**, John Kohlbacher, 547-2907; **United Catholic Singles' Club (Ages 35-65)** Never marrieds and widows

and widowers, Dolores Augustin, 542-9348; **Catholic Singles' Club**—For divorced, separated and remarried Catholics; **North Side Chapter**, Doreen Rodgers, 253-3651; **South Side Chapter**, Jean Parker, 786-3005.



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Over 40 years ago the temporary chapel of St. Mary's was built in Mekozhoor, India, to accommodate a few poor Orthodox who reunited with the Church. Since then, the parish has grown remarkably. But now the chapel is in danger of collapse. For just \$4000 you can build a new one as a Memorial for someone you love.

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washington newsletter

# Needed: education in the prerogatives of citizenship

BY JIM CASTELLI

WASHINGTON—The National Association of State Catholic Conference Directors recently urged the U.S. Catholic Conference to develop educational materials teaching "the moral obligations and duties of citizenship, how public policy is made, the role of the church in shaping just public policy and the issues facing the citizens on the local, state and national level."

There is a clear need for this kind of education, but even people who think they understand "how public policy is made" need a refresher course because of changes in the American political system over the past few years.

For example, the American Enterprise Institute, a Washington-based think tank, recently published a book and held a conference asking if there is a "new" American political system very different from the one described in civics textbooks.

Many changes seem related to a paradox in American politics—a growing disillusionment with politics, reflected in steadily shrinking election day turnouts, coupled with a massive wave of "participatory democracy" reflected in an explosion of "single-issue" and "public-interest" groups.

While most discussion of "single-issue politics" in Catholic circles has focused on



abortion groups, the right-to-lifers are only one of a growing number of such groups.

**CHRISTIAN CENTURY**, a Protestant weekly, picked the growth of often religiously-motivated single-issue politics as one of 1978's top news stories and said "Among the 'gut' issues that determined how some citizens voted (were): abortion, the Equal Rights Amendment, nuclear energy, homosexuality, tax-cutting."

Others have added even more subjects to the list and many political scientists today refer to the "fragmentation" or "atomization" of American politics.

Allan Carlson of the Lutheran Council USA's office of governmental affairs says "Adopting tactics pioneered by the civil rights and anti-war movements of the 60s, a broad spectrum of 'one issue' and 'public interest' groups have emerged, flooding Washington with lobbyists backed by grassroots activists on both sides of virtually every conceivable subject."

"While giving expression to the opinions of thousands of co-believers, broadening the base of political involvement and sometimes raising the level of public discussion, these groups have often had a paralyzing effect on congressional action."

This "fragmentation" of American politics is one factor leading to a decline in the influence of political party labels and

structures.

The image of a president working out legislation with the congressional majority and minority leaders and then pushing it through Congress has always been oversimplified, but such a scene would be inconceivable today.

Another factor leading to the decline of party politics, particularly at the congressional level, is the emphasis new legislators have placed on "constituent services." It may not be too much of an exaggeration to say that a congressman who gets Social Security and Veterans' Administration snafus taken care of quickly can vote any way he pleases.

**AT THE SAME TIME**, reforms on the workings of Congress itself have created problems not foreseen by reformers.

"In place of a few major committee kindoms run by elder congressmen of long experience and comfortable with backroom, albeit productive, forms of political compromises," Carlson says, "are found dozens of independent committee, subcommittee and caucus fiefdoms often headed by jealously independent junior members less skilled in the subtle arts of political bargaining and more sensitive to interest group demands."

A study by Common Cause—itsself often criticized as an institutionalized public interest group—shows that those "special interest group demands" are often accompanied, if indirectly, by money that talks loudly in Congress.

Common Cause used the defeat of the Carter administration's hospital cost containment bill as an example.

The bill was killed in the House Interstate and Foreign Commerce Committee by a 22-21 vote. Common Cause found that the American Medical Association, which bitterly opposed the bill, contributed \$85,150 to 19 committee members who voted against the bill and only \$16,109 to 16 members who voted for the bill.

Another important change in the American political system can be found in the relationship between Congress and the president. The Vietnam war and Watergate led to generally well-supported efforts to take some power away from the "imperial presidency" and place it in Congress. But many political observers believe the pendulum has swung too far the other way.

Anthony King, a political scientist writing in AEI's "The New American Political System," says these changes and others have also made the system much more unpredictable and have made it more difficult for any politician to follow through on his promises.

## Sees tide running against abortion

WASHINGTON — A filer released by the bishops' Committee on Pro-Life Activities says the tide is running against abortion in the United States as people see its impact on morals, family life and the sanctity of life in general. The filer is part of a package sent to bishops and pro-life directors in Catholic dioceses throughout the country.

## What is teaching (from 5)

triumph of his people would ever be fulfilled.

Through the use of allegory, symbol and metaphor, understood by the people of the time but baffling to us, the apocalyptic writer stirred up the faith of the people with descriptions of how God's final intervention in history would be accompanied with dramatic and unusual events.

Revelation was written at a time when the early Christians were severely persecuted by the Romans and were

disappointed at the seeming failure of Christ to come again soon. Imitating the style of Daniel, the author of Revelation spurs on his own fellow Christians with vivid, symbolic pictures of victory over Babylon (read pagan Rome and its emperors) and the ultimate triumph of Christ over evil. Some scholars feel that by using apocalyptic language, referring to Rome as Babylon and the emperor as the beast, etc., the author of Revelation was able to conceal from the Romans the purpose of his writing.

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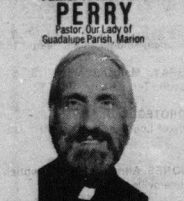
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## Set liturgical music session

Charles Gardner, music director for the Archdiocesan Office of Worship, has announced a liturgical music workshop for Saturday, Jan. 27. Mr. Gardner will be in charge of the workshop to be held from 10 a.m. to 3 p.m. at Mount Saint Francis Retreat Center, west of New Albany.

The registration fee of \$5 includes lunch. Pre-registration must be made by Monday, Jan. 22. To register, call the Office of Worship (317) 635-2579.

## remember them—

† ASFALG, Robert F., 74, St. Andrew, Richmond, Jan. 12.

† ATKINS, Samuel, 70, St. Bernard, Frenchtown, Jan. 13.

† BAUERLA, Eleanor M., 70, St. Anthony, Clarksville, Jan. 12.

† BEYER, Regina E., 80, St. Joseph, Shelbyville.

† BINDER, Mark Allen, 22, St. Lawrence, Nov. 27.

† BRAUNECKER, Emma C., 74, St. Paul, Tell City, Jan. 4.

† BRENNAN, Eileen F., 55, St. Joan of Arc, Indianapolis, Jan. 10.

† BRIGGEMAN, Forrest W., 73, St. Paul, Tell City, Jan. 5.

† BROCKMAN, Jenny, 80, St. Michael, Brookville, Jan. 9.

† COLVIN, Orville J., 68, St. Ambrose, Seymour, Jan. 15.

† Dangler, Carl F., 82, Little Flower, Indianapolis, Jan. 12.

† FEATHER, James Harold, Sr., 61, St. Anthony, Clarksville, Jan. 10.

† FELLER, Rose, 74, St. Michael, Brookville, Jan. 11.

† GIBSON, James B., Sr., 73, St. Barnabas, Indianapolis, Jan. 16.

† GRAY, Margaret Mary, 78, St. Joseph, Terre Haute, Jan. 12.

† GROTEGUT, H. Bryan, 82, Our Lady of Lourdes, Indianapolis, Jan. 13.

† JONES, Alfred C., 37, St. Gabriel, Connerville, Jan. 8.

† KOORS, Alvin, 58, St. Mary, Greensburg, Dec. 28.

† KRIECH, Mary Catherine, 93, Sacred Heart, Indianapolis, Jan. 15.

† KRUSE, George T., 64, St. Leonard, West Terre Haute, Jan. 13.

† LAYDEN, Thomas M., 70, St. Patrick, Indianapolis, Jan. 13.

† LEATHERBURY, Charles J., 61, St. Mary, Madison, Jan. 10.

† LORENZ, Ralph J., 78, St. Augustine Home, Chapel, Indianapolis, Jan. 16.

† MCGINLEY, Mary M., 93, St. Joseph, Terre Haute, Jan. 30.

† MURPHY, Margaret A., 95, St. Augustine, Jeffersonville, Jan. 8.

† NALLY, Anthony C., 74, Holy

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Cross, Indianapolis, Jan. 11.

† PARR, Arthur E., 71, SS. Peter and Paul Cathedral, Indianapolis, Jan. 15.

† ROBBINS, Mary E., 53, St. Mary, Indianapolis, Jan. 10.

† ROGIER, Ralph D., 24, St. Mark, Perry County, Jan. 8.

† SANDERS, Vincenta, 42, St. Jude, Indianapolis, Jan. 16.

† SEIGEL, John L., 85, St. Michael, Madison, Jan. 7.

† SELM, Gertrude M., 84, St. Michael, Brookville, Jan. 13.

† STAHL, Leo F. (Chick), Jr., Immaculate Heart of Mary, Indianapolis, Jan. 13.

† WISNIEWSKI, Evelyn J., 51, St. Augustine, Jeffersonville, Jan. 13.

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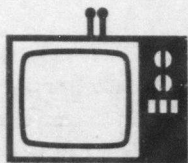
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Thursday, Jan. 25, 9-10:30 p.m. (PBS) **"Palestine: Rebellion."** The troubled history of Palestine from 1937 to 1948 when the British tried to suppress Jewish immigration after World War II is reprised on this documentary.

Friday, Jan. 26, 9:30-10 p.m. (PBS) **"Turnabout."** The recent breakthrough of women as film directors, producers, and writers is the subject of "Hooray for Hollywood."

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RADIO: Sunday, Jan. 21 **"Guideline"** (NBC) concludes its series of interviews on the Week of Prayer for Christian Unity, celebrated this year Jan. 18-25. The objective of the week is to awaken Christians to the reality of the tragic disunity which we have too long taken for granted. This year's theme is "Serve One Another to the Glory of God." The guest is Graymoor Brother Tim MacDonald, a chaplain on Rikers Island in New York, a detention center for boys. The interviewer is Father Thaddeus Horgan, a Graymoor friar who is co-director of the Graymoor Ecumenical Institute. (Check local listings for time.)



CLASSIC DRAMA—Katherine Hepburn, under the direction of George Cukor for the tenth time in her career, stars as Miss Moffat in *"The Corn Is Green,"* a special presentation to be broadcast Jan. 29 on CBS. [NC Photo]

## tv films this week

Sunday, Jan. 21, 9 p.m. (ABC) **"The Longest Yard"** (1974) Burt Reynolds stars as an imprisoned ex-pro quarterback who leads a team of his fellow convicts against one made up of guards. This film of Robert Aldrich has a careless, slapped-together look to it and relies heavily on foul language. **A-III—Morally unobjectionable for adults.**

Sunday, Jan. 21, 9 p.m. (CBS) **"Black Sunday"** (1977) A Palestinian extremist group plots to commit an atrocity of immense proportions in the United States, the annihilation of a Super Bowl crowd by a massive explosive charge attached to the gondola of the Goodyear Blimp. An Israeli agent (Robert Shaw) tries frantically to prevent it. An exciting enough thriller.

that unfortunately exploits some larger issues for the sake of entertainment, the film has more than enough violence to rule it out for younger viewers. [R] **A-III—Morally unobjectionable for adults.**

Tuesday, Jan. 23, 8 p.m. (CBS) **"Bugsy Malone"** (1976) A spoof on both gangster movies and old-fashioned musicals and performed by a cast of teen-agers and younger children, this film is far too cute for its own good. The humor is insipid, the music is mediocre and the acting (with the exception of Jodie Foster) is about what one would expect from amateurs working under uninspired direction. Despite the G rating, the film seems to be aimed at adults. [G] **A-I—Morally unobjectionable for all.**

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TO CELEBRATE 60th ANNIVERSARY—Mr. and Mrs. Arthur Phelan of Beech Grove will celebrate their 60th wedding anniversary on Saturday, Jan. 27, with a Mass of Thanksgiving in Holy Name Church, Beech Grove, at 12:30 p.m. An open house in their honor in Hartman Hall from 2 until 5 p.m. will follow the Mass. The couple's two daughters include Mrs. Charlene Meehan of Indianapolis and Mrs. Karen Lambert of Beech Grove. A son, Arthur, is deceased.

## Sister Marguerite Raney, Providence nun, buried

ST. MARY-OF-THE-WOODS, Ind.—The Mass of the Resurrection was celebrated for Sister Marguerite Raney, S.P., 60, in the Church of the Immaculate Conception here on Tuesday, Jan. 16. Sister Marguerite, the former Ivana Raney, died on January 12. A native of Loogootee, Sister Marguerite entered the novitiate of the Sisters of Providence in 1933. She pronounced her first vows in 1936. She was an elementary and high school teacher. In

the Indianapolis Archdiocese she taught at Holy Trinity, New Albany, St. Thomas Aquinas and Chartrand (now Roncalli) High School, Indianapolis.

She is survived by four sisters and two brothers including Sister Angelica, S.P., Paula Newman of Vincennes, Margaret Schmidt of Evansville, and Irma Menz of Fresno, Calif. Vincent Raney of Belmont, Calif., and Aidan Raney, M.D., of Los Angeles.

## consumer information

# Thinks store overcharged her for blouse

*Q. I bought a blouse at our local dress shop, and I think I was overcharged. What should I do?*

*A. Take the blouse and sales slip back to the store. Explain the problem. It*

*might be helpful if you talk to the same clerk who sold you the blouse. If there is a disagreement or you are still not satisfied, feel free to talk to the store manager or owner. The store is there to*

*serve you and most store owners welcome the opportunity to help their customers with any problems they might have.*

*Q. Does our state have any agencies that a consumer can go to for help?*

*A. Yes—59 agencies, in fact. These state agencies maintain legal standards and help consumers in such areas as credit problems, haircuts, civil rights, egg production, insurance, collection agencies, dairy farming, and television repairs. For a complete listing of all Indiana state agencies, their addresses, and a guide to consumer action, write the Indiana Office of Business Education, Indiana Department of Commerce, 336 State House, Indianapolis, Indiana 46204.*

*Q. Can food spoil in the refrigerator?*

*A. Sure it can. Nearly all foods will spoil after awhile. The best way to keep your leftovers from spoiling is to refrigerate them in airtight containers. The next best*

*way is to eat them as soon as possible—preferably within two or three days.*

*Q. If we're not supposed to let food get "warm," how should we thaw meats?*

*A. The best way to thaw meat and poultry is in the refrigerator. However, if you must thaw them outside the refrigerator, put them in a sealed plastic bag under cold running water. Or, put them in a closed double paper bag without the use of water. You want to allow meats and poultry to get just warm enough to thaw—but not warm enough to encourage germ growth.*

## CTS to give 'signed' performance of play

Dr. Alfred R. Edyvean, Executive Director of the Repertory Theater at Christian Theological Seminary, has announced that the Theatre will be presenting a "signed" performance of its next production, "Rosmersholm."

This special "signed" production for the deaf will be held on Thursday, February 1, at 8 p.m. at the Theatre which is located at 1000 West 42nd St., Indianapolis. This project is being funded in part by a grant from the Indiana Arts Commission.

relying on others to do it for them.

Mr. and Mrs. Orville Johnson (Gus and Ethel), a retired couple who have a teletype themselves, have volunteered to make their number available to others with access to a TTY. They may be contacted at 253-8558.

"Rosmersholm" will run for two weekends, February 1-4 and February 8-11. Curtain times are 8 p.m. on Thursday, Friday, and Saturday evenings and at 3 p.m. and 7:30 p.m. on Sundays.

There will be only the one "signed" performance of this show at 8 p.m. on February 1. Persons interested in more information or in making reservations should contact the Repertory Theatre at 923-1516.

Ms. Lois Goodyear and Robert Hahn, two local interpreters for the deaf, will be "signing" the February 1 performance.

Tickets are being offered at a special rate to the deaf community to enable them to become acquainted with "signed" theatre and to provide them with an incentive to experience this relatively new concept in the local area.

With the assistance of Glen Carlstrand, Director of the Community Service Agency for the Deaf, a special TTY number has been set up so that those who need to use special telephones may take advantage of the opportunity of calling and asking questions and/or making reservations themselves rather than

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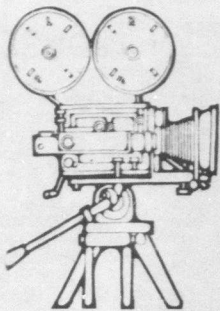
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BY JAMES W. ARNOLD

# A visit for old times sake

In retrospect, the original 1970 "Love Story," despite its sincere but oppressive slush, appears to have been a landmark film. It didn't usher in a new era of cinematic romance, but rather an apparently endless cycle of one-or-two-a-year box-office bonanzas designed, in one way or another, to give the audience an emotional charge it hadn't yet realized it wanted.

After "Love Story," came "The Godfather," the big disaster films, "The Exorcist," "Jaws," "Rocky," "Star Wars," et al. "Love Story" marked the transition from the socially conscious movies of the sixties to the mass audience escapist entertainment of the Seventies.

NOW, AFTER nearly a decade that seems like a century, there is a sequel, "Oliver's Story," which picks up the life of its young Ivy League lawyer-hero, Oliver Barrett IV (Ryan O'Neal), at the funeral of his 25-year-old bride, and follows its efforts to rebuild his life.

As before, the story isn't terribly nitty-gritty. Oliver presumably buries himself in his work, which has a Sixties idealism to it: we presume

because we see him on only one case, helping an interracial group of poor city tenants win a chance to



build equity in their apartments by improving them. Oliver doesn't seem to have much to do with their success, and it's unclear how he makes his legal living. But the point is he's a compassionate rich man, a giver, not a taker.

Psychologically, he's in less acceptable shape, a brooding loner still haunted by Jenny, resisting the advice of friends and his poppy ex-father-in-law [Edward Binns] to "plug back into life."

Logically enough, he sees a psychiatrist in a series of sessions throughout the film that are most notable for their lack of statement of anything but the obvious. If Oliver is clearly aimless and lonely, that's what he tells the shrink. When he falls in or out of love, he tells that, too. But we already know it. There are no revelations approaching those in the shrink sessions of "Unmarried Woman" or "Interiors." The psychiatrist is aboard mainly for Seventies atmosphere.

OLIVER finally meets two women, one (Nicola Pagett) briefly as a surprise blind date in a sequence that is amusing chiefly because it is contrived by well-meaning friends.

Ms. Pagett plays an artist who would look smashing without her glasses, but never takes them off long enough to jar Oliver from his

reverie. The second (Candice Bergen) runs into his life jogging in Central Park, and as Oliver's luck would have it, turns out to be a women's clothing store heiress who helps run her own worldwide company.

There are really only two facets to their relationship. First, will Oliver overcome his emotional block and warm up? This emerges as mildly interesting, mainly because the usual pursuer-pursued roles are reversed, e.g., he is the one who is offended when she coolly sets up an overnight rendezvous at a country inn, then gets angry at himself for running off. Second, almost instantly after the thaw does occur, they begin to disagree over the social obligations and lifestyles of the very rich. This develops chiefly, and oddly, after he visits a garment factory in Hong Kong and finds it really isn't a sweatshop, and she resents his suspicions. The real difference is, as she puts it, "I'm self-indulgent, and you're self-sacrificing."

Between the frames of the ill-fated romance, writer Erich Segal and his hero, men with Sixties sensibilities, are trying to find accommodation with the new hedonism of the Seventies. The dead lover and the new lover function as symbols. Oliver hasn't got Jenny out of his system, and Marcie Bonwit (Ms. Bergen) can't quite replace her.

THERE IS, however, one touching accommodation. The gap between generations is finally healed. Oliver comes to realize that his stuffy banker-mill owner father (Ray Milland) has served humanity, and, indeed, won the genuine affection of his employees,

by preserving his mill and its tradition when other rich men were chasing the cheap labor dollar in the South and Far East.

Put baldly, this sounds like a dumb point, but it's beautifully staged and shot by director John Korty with a feeling for the impact of image and sound as well as word. The careful exchange of love between father and son, alone in the kitchen of their vast mansion, is easily the movie's emotional climax. It also works on a symbolic level that is perhaps too easy: one is unconvinced the old man's paternal capitalism deserves that much tribute.

"Oliver's Story," for all its superficiality, has an aura of class and human warmth that the original failed to achieve. Actor O'Neal's maturity contributes, but director Korty's work consistently exudes those qualities. The film is worth seeing for its photography alone—of soft-lit interiors and locales in New York, Boston and Hong Kong. There is also splendid restraint and sense in handling the famous musical score.

I wouldn't be interested in seeing Oliver again, but this checkup visit was okay, for old times' sake. [PG] A-3: unobjectionable for adults.

## movie ratings

[The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting: A-1, morally unobjectionable for general patronage; A-2, morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults; A-4, morally unobjectionable for adults, with

reservations [an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some explanation as a protection to the uninformed against wrong interpretations and false conclusions]; B, morally objectionable in part for all; C, condemned.]

The Boys From Brazil	A-3	Midnight Express	C
California Suite	A-3	National Lampoon's Animal House	C
Every Which Way But Loose	B	Pinochio	A-1
King of the Gypsies	B	Superman	A-2
The Lord of the Rings	A-2	Up In Smoke	C
Magic	B	The Wiz	A-2

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